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Author	**:**	**Sati Shankar**
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ABSTRACT

Current paper puts scattered translations of Rig Veda 10.129. by Grifith, Jamison, Geldner, Vivekanand, Krishnanand, Wilson ,Max Mueller,Wendy Doniger O'Flaherty and Raimundo Panikkar together along with associated basic information on its language . Each stanza has been separated as an unit with all the associated information. We hope it will provided a starting point to anyone willing to study the Hymn and to explore the possibilities and see the Light where darkness prevails.

Rig Veda 10.129.

(a background paper)

Sati Shankar

satishankar@globalsynergetic.org

In the opening paragraph of his JAOS article published in 1999, Joel P. Brereton wrote,"The appeal of RV 10.129 is immediate and strong: its narrative is engagingly obscure; its aims tantalizingly opaque. And, especially for contemporary readers, its concluding uncertainty about the origins of things is disturbingly familiar.Aside from its human and contemporary appeal, it also stands as a critical text in reconstructions of Indian cultural history."The hymn has been extensively studies as bibliography in the paper and that referred to suggests. However how much has it been understood becomes instantly clear if we have a look at the title assigned to this Hymn in majority of cased and the meaning assigned to the very first few words, being " sat" and "asat". Naming the Hymn as "Creation hymn" is clearly misleading, as it seems that the interpreters were unable to put aside their mental tilt toward "creationist version of thought of Christian tradition" and the meaning assigned to sat and asat as that which "exists" and "does not exists" is misleading too.

This ignites a strong interest in correct rendering of the Hymn once again as even if it has been studied extensively under Roth's framework which subsequently let to politico- philological analysis ignoring , knowingly and unknowingly, the very "core" of the Hymn. In any case we take the methodological stand point of Ananda Coomaraswamy , though written some seven decades ago but still stands true. He points;

"Existing translations of Vedic texts, however etymologically "accurate" are too often unintelligible or unconvincing, sometimes admittedly unintelligible to the translator himself. Neither the Sacred Books of the East nor for example such translations of the Upanishads as those by R.E.Hume or those of Mitra, Roer, and Cowell, recently reprinted, even approach the standards set by such works as Thomas Taylor's version of the Enneads of Plotinus, or Friedlander's of Maimonides' Guide for the Perplexed."

"Translators of the Vedas do not seem to have possessed any previous knowledge of metaphysics, but rather to have gained their first and only notion of ontology from Sanskrit sources."

Further he hits with the following words:

"What right have Sanskritists to confine their labors to the solution of linguistic problems; is it fear that precludes their wrestling with the ideology of the texts they undertake?" Our scholarship is too little humane…"

Current paper puts scattered translations of Rig Veda 10.129. by Grifith, Jamison, Geldner, Vivekanand, Krishnanand, Wilson , Macdonell,,Max Mueller,Wendy Doniger O'Flaherty, Basham and Raimundo Panikkar together along with associated basic information on its language . Each stanza has been seperated as an unit with all the associated information. We hope it will provided a starting point to anyone willing to study the Hymn and to explore the possibilities and see the Light where darkness prevails.

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RigVeda 10.129.01

	Saṃhitā	Sāśa-Pāṭha	Parse
a.	*nā́sad āsīn nó sád āsīt tadā́nīṃ*	ná ásat āsīt = ná u+_ sát āsīt } tadā́nīm	— ◡ — — — ◡ — ◡— (11)
b.	*nā́sīd rájo nó víomā paró yát*	ná āsīt rájaḥ = ná u+_ vyòmā+ } paráḥ yát	— — ◡ — — ◡— ◡— — (11)
c.	*kím ā́varīvaḥ kúha kásya šármann*	kím ā́ avarīvar = kúha kásya šárman	◡ —◡— ◡◡ —◡ —— (11)
d.	*ámbhaḥ kím āsīd gáhanaṃ gabhīrám*	ámbhaḥ kím āsīt = gáhanam } gabhīrám	— — ◡ — — ◡◡— ◡—— (11)

Aufrecht:

nā́sad āsīn nó sád āsīt tadā́nīṃ nā́sīd rájo nó vyo |mā paró yát

kím ā́varīvaḥ kúha kásya šármann ámbhaḥ kím āsīd gáhanaṃ gabhīrám

Pada-Pāṭha:

na | asat | āsīt | no iti | sat | āsīt | tadānīm | na | āsīt | rajaḥ | no iti | vi-oma | paraḥ | yat | kim | ā | avarīvariti | kuha | kasya | šarman | ambhaḥ | kim | āsīt | gahanam | gabhīram

Van Nooten & Holland (2nd ed.):

nā̃=sad āsīn nó sád āsīt tadā̃=nīṃ nā̃=sīd rájo nó v<í>omā paró yát

kím ā́varīvaḥ kúha kásya šármann ámbhaḥ kím āsīd gáhanaṃ gabhīrám

nAsadAsInno sadAsIttadAnIm | nAsIdrajo no vyomA paro yat |
kimAvarIvaH kuhakasya sharmann | aMbhaH kimAsIdgahanaM gabhIram || 1 ||

nAsad = na + asat - non-existence; AsIn - sitting; tadAnIm - then, at that time. nAsI drajo = na + AsId + rajas; rajas - atmosphere, air, firmament; vyoman - sky, air, ether, heaven. AvaraNa - cover; kuha - where? (MVD), a rogue, cheat; kuhA - fog, mist, kuhAvRuta - foggy;sharman - shelter, refuge; happiness, comfort, joy; ambhas - celestial waters; gahana - an abyss, depth, impenetrable darkness; gabhIram - not to be penetrated or investigated or explored; uninterrupted (time); deep sounding, hollow-toned. mRutyu - death; AsIda - come to; tarhi - at that time, then, if then, in that case, if so, because of that, so (therefore); AnAhaH - binding, swelling; Anila - proceeding from or produced by wind; svadhaya - according to one's habit or pleasure, spontaneously, freely, willingly; tad - that; ekam - one. tasmAt - therefore, from that, on that account; anya - another, other than that, opposed to; para - supreme, highest, best or worst,

previous or following; chanas - delight, satisfaction; to delight in, enjoy, be satisfied with.The literal meaning of the text tasmAddhAnyan na paraH kiM chanAsa" is perhaps 'Therefore, another none supreme, (so) why that delight?' The very question about delight implies that It was self-delighting, though there was none other It. Such Ananda born of the Self is the highest form of glory, which is why perhaps Vivekananda takes the meaning 'glory' .

Interpretations:

Griffith:
THEN was not non-existent nor existent:
there was no realm of air, no sky beyond it.
What covered in, and where? and what gave shelter?
Was water there, unfathomed depth of water?

Jamison & Brereton:
The non-existent did not exist, nor did the existent exist at that time.
There existed neither the airy space nor heaven beyond.
What moved back and forth? From where and in whose protection?
 Did water exist, a deep depth?

Geldner:
Weder Nichtsein noch Sein war damals;
 nicht war der Luftraum noch der Himmel darüber.
 Was strich hin und her? Wo? In wessen Obhut?
 Was war das unergründliche tiefe Wasser?

A. A. Macdonell
 Non-being then existed not nor being:
There was no air, nor sky that is beyond it.
What was concealed? Wherein? In whose protection?
And was there deep unfathomable water?

A. L. Basham
Then even nothingness was not, nor existence.
There was no air then, nor the heavens beyond it.
What covered it? Where was it? In whose keeping?
Was there then cosmic water, in depths unfathomed?

Vivekananda:
Existence was not then, nor non-existence,
The world was not, the sky beyond was neither.
What covered the mist? Of whom was that?
What was in the depths of darkness thick?

Krishnananda:
Then even nothingness was not, nor existence,
There was no air then, nor the heavens beyond it.
What covered it? Where was it? In whose keeping
Was there then cosmic water, in depths unfathomed?

Wilson, HH:
The non-existent was not, the existence was not;
then the world was not, not the firmament, nor that which is above (the firmament).
How could there be any investing envelope, and where?
Of what (could there be) felicity? How (could there be) the deep unfathomable water?

Max Mueller:
There was then neither what is nor what is not,
there was no sky, nor the heaven which is beyond.
What covered? Where was it, and in whose shelter?
Was the water the deep abyss (in which it lay)?

Wendy Doniger O'Flaherty:
There was neither non-existence nor existence then.

There was neither the realm of space nor the sky which is beyond.
What stirred? Where? In whose protection?
Was there water, bottlemlessly deep?

Raimundo Panikkar:
At first was neither Being nor Nonbeing.
There was not air nor yet sky beyond.
What was wrapping? Where? In whose protection?
Was Water there, unfathomable deep?

Rig-Veda 10.129.02

Saṃhitā	Sāša-Pāṭha	Parse

a. *ná mṛtyúr āsīd amṛ́taṃ ná tárhi* — ná mṛtyúḥ āsīt = amṛtam } ná tárhi — ‿ —‿ —— ‿‿— ‿ —‿ (11)

b. *ná rā́triyā áhna āsīt praketáḥ* — ná rā́tryāḥ = áhnaḥ āsīt } praketáḥ — ‿ —‿‿ —‿ —— ‿—— (11)

c. *ā́nīd avātám svadháyā tád ékaṃ* — ā́nīt avātám = svadháyā } tát ékam — —— ‿—— ‿‿— ‿ —— (11)

d. *tásmād dhānyán ná paráḥ kíṃ canā́sa* — tásmāt ha anyát = ná paráḥ kíṃ } caná āsa — —— —— ‿ ‿‿— — ‿—‿ (11)

Aufrecht:

ná mṛtyúr āsīd amṛ́taṃ ná tárhi ná rā́tryā áhna āsīt praketáḥ

ā́nīd avātám svadháyā tád ékaṃ tásmād dhānyán ná paráḥ kíṃ canā́sa

Pada-Pāṭha:

na | mṛtyuḥ | āsīt | amṛtam | na | tarhi | na | rātryāḥ | ahnaḥ | āsīt | pra-ketaḥ | ānīt | avātam | svadhayā | tat | ekam | tasmāt | ha | anyat | na | paraḥ | kim | cana | āsa

Van Nooten & Holland (2nd ed.):

ná mṛtyúr āsīd amṛ́taṃ ná tárhi ná rā́=tr<i>yā áhna āsīt praketáḥ

ā́nīd avātám svadháyā tád ékaṃ tásmād dhānyán ná paráḥ kíṃ canā́sa

na mRutyurAsIdamRutaM na tarhi | na rAtryA ahna AsItpraketaH |
AnIdavAtaM svadhayA tadekaM | tasmAddhAnyannaparaH ki~jchanAsa || 2 ||

mRutyu - death; AsIda - come to; tarhi - at that time, then, if then, in that case, if so, because of that, so (therefore);AnAhaH - binding, swelling; Anila - proceeding from or produced by wind; svadhaya - according to one's habit or pleasure, spontaneously, freely, willingly; tad - that; ekam - one.tasmAt - therefore, from that, on that account; anya - another, other than that, opposed to; para - supreme, highest, best or worst, previous or following; chanas - delight, satisfaction; to delight in, enjoy, be satisfied with.

Interpretations:

_____

Griffith:
Death was not then, nor was there aught immortal:
no sign was there, the day's and night's divider.
That One Thing, breathless, breathed by its own nature:
 apart from it was nothing whatsoever.

Jamison & Brereton:
Death did not exist nor deathlessness then.
There existed no sign of night nor of day.
That One breathed without wind by its independent will.
There existed nothing else beyond that.

Geldner:
Weder Tod noch Unsterblichkeit war damals; nicht gab es ein Anzeichen von Tag und Nacht. Es atmete nach seinem
Eigengesetz ohne Windzug dieses Eine. Irgend ein Anderes als dieses war weiter nicht vorhanden.

A. A. Macdonell:
Death then existed not nor life immortal;
Of neither night nor day was any token.
By its inherent force the One breathed windless:
No other thing than that beyond existed.

A. L. Basham
Then there were neither death nor immortality,
nor was there then the torch of night and day.
The One breathed windlessly and self-sustaining.
There was that One then, and there was no other.

Vivekananda:
Death was not then, nor immortality,
The night was neither separate from day,

But motionless did That vibrate
Alone, with Its own glory one-–Beyond That nothing did exist.

Krishnananda:
Then there was neither death nor immortality
nor was there then the torch of night and day.
The One breathed windlessly and self-sustaining.
There was that One then, and there was no other.

Wilson, HH:
Death was not nor at that period immortality,
there was no indication of day or night;
That One unbreathed upon breathed of his own strength,
other than That there was nothing whatever.

Max Mueller:
There was no death, hence was there nothing immortal.
There was no light (distinction) between night and day.
That One breathed by itself without breath,
other than it there has been nothing.

Wendy Doniger O'Flaherty
There was neither death nor immortality then.
There was no distinguishing sign of night nor of day.
 That one breathed, windless, by its own impulse.
Other than that there was nothing beyond.

Raimundo Panikkar
There was no death then, nor yet deathlessness;
of night or day there was not any sign.
The One breathed without breath by its own impulse.
Other than that was nothing at all.

Rig-Veda 10.129.03

	Saṃhitā	Sāša-Pāṭha	Parse	
a.	*táma āsīt támasā gūlhám ágre*	támaḥ āsīt = támasā gūlhám ágre-_	⌣⌣ —— ⌣⌣— —⌣ ——	(11)
b.	*apraketáṃ saliláṃ sárvam ā idám*	apraketám = salilám sárvam āḥ idám	—⌣— ⌣⌣— —⌣ ⌣ ⌣—	(12)
c.	*tuchyénābhú ápihitaṃ yád ā̃sīt*	tuchyéna ābhú = ápihitam } yát ā̃sīt	———⌣ ⌣⌣— ⌣ ——	(11)
d.	*tápasas tán mahinā̃jāyatáikam*	tápasaḥ tát = mahinā ajāyata ékam	⌣⌣— — ⌣⌣——⌣——	(11)

Pada-Pāṭha:
tamaḥ | āsīt | tamasā | gūlham | agre | apra-ketam | salilam | sarvam | āḥ | idam | tucchyena | ābhu | api-hitam | yat | āsīt | tapasaḥ | tat | mahinā | ajāyata | ekam

Van Nooten & Holland (2nd ed.):
táma āsīt támasā gūlhám ágre <a>praketáṃ salilám sárvam ā idám
tuchyénābh<ú> ápihitaṃ yád ā̃=sīt tápasas tán mahinā̃=jāyatáikam

tama AsIttamasA gUhLamagre praketaM | salilaM sarvamAidam |
tuchChenAbhvapihitaM yadAsIt | tamasastanmahinA jAyataikam || 3 ||

The literal meaning is perhsps 'Darkness (tama) lay in darkness (tamasa) hidden (guha) at first (agre), (or so) it appeared (praketa).' All the four interpretations covey same meaning. 'salilaM' means 'water', 'sarvamAidam' is 'all, everywhere'. The interpretations correspond to each other. tuchCha=void, empty, abhva=immense, monstrous, pihita=covered, concealed; Max Muellertakes 'tuch' for 'germ, offspring, children' and 'tuchCha' for 'husk'.'tapasa' is 'heat' and 'stan' as 'crackle (as of fire)' corroborates it; 'mahina' means 'sovereignty,dominion' and 'mahIna' is 'earth-ruler'; 'jAyate' is 'born of' and 'aikam' is 'the One'. Thus, the personal god, the 'earth-ruler' was born of It by its own heat of 'tapas' caused by the earlier 'vibration' in verse 2.

Interpretations:

Griffith:
Darkness there was: at first concealed in darknew
this All was indiscriminated chaos.
All that existed then was void and form less:

by the great power of Warmth was born that Unit.

Jamison & Brereton:
Darkness existed, hidden by darkness, in the beginning.
All this was a signless ocean.
What existed as a thing coming into being,
concealed by emptiness--that One was born by the power of heat.

Geldner:
Im Anfang war Finsternis in Finsternis versteckt;
all dieses war unkenntliche Flut. Das Lebenskräftige,
das von der Leere eingeschlossen war,
das Eine wurde durch die Macht seines heissen Dranges geboren.

A. A. Macdonell
Darkness there was at first by darkness hidden;
Without distinctive marks, this all was water.
That which, becoming, by the void was covered,
That One by force of heat came into being.

A. L. Basham
At first there was only darkness wrapped in darkness.
All this was only unillumined water.
That One which came to be, enclosed in nothing,
arose at last, born of the power of heat.

Vivekananda:
At first in darkness hidden darkness lay,
Undistinguished as one mass of water,
Then That which lay in void thus covered
A glory did put forth by Tapah!

Krishnananda:
At first there was only darkness wrapped in darkness.
All this was only unillumined water.
That One which came to be, enclosed in nothing,
arose at last, born of the power of heat.

Wilson, HH:
There was darkness covered by darkness in the beginning,
all this (world) undistinguishable water;
that empty united (world) which was covered by a mere nothing,
was produced through the power of austerity.

Max Mueller:
Darkness there was, in the beginning;
all this was a sea without ligh
 the germ that lay covered by the husk,
that One was born by the power of heat (tapas).

Wendy Doniger O'Flaherty
Darkness was hidden by darkness in the beginning;
with no distinguishing sign, all this was water.
 The life force that was covered with emptiness,
 that one arose through the power of heat.

Raimundo Panikkar
Darkness was there, all wrapped around by darkness,
and all was Water indiscriminate, Then
that which was hidden by Void, that One, emerging,
stirring, through power of Ardor, came to be.t;

Rig-Veda 10.129.04

	Saṃhitā	Sāśa-Pāṭha	Parse
a.	*kā́mas tád ágre sám avartatā́dhi*	kā́maḥ tát ágre-_ = sám avartata ádhi	—— ⏑ —— ⏑ ⏑—⏑—⏑ (11)
b.	*mánaso rétaḥ prathamáṃ yád ā́sīt*	mánasaḥ rétaḥ = prathamám } yát ā́sīt	⏑⏑— —— ⏑⏑— ⏑ —— (11)
c.	*sató bándhum ásati nír avindan*	satáḥ bándhum = ásati níḥ } avindan	⏑— ——⏑ ⏑⏑⏑ ⏑ ⏑—— (11)
d.	*hṛdí pratī́ṣyā kaváyo manīṣā́*	hṛdí pratī́ṣyā+ = kaváyaḥ } manīṣā	⏑— ⏑—— ⏑⏑— ⏑ —— (11)

Aufrecht:

kā́mas tád ágre sám avartatā́dhi mánaso rétaḥ prathamáṃ yád ā́sīt

sató bándhum ásati nír avindan hṛdí pratī́ṣyā kaváyo manīṣā́

Pada-Pāṭha:

kāmaḥ | tat | agre | sam | avartata | adhi | manasaḥ | retaḥ | prathamam | yat | ā́sīt | sataḥ | bandhum | asati | niḥ | avindan | hṛdi | pratī́ṣyā | kavayaḥ | manīṣā

Van Nooten & Holland (2nd ed.):

kā́mas tád ágre sám avartatā́dhi mánaso ŕtaḥ prathamáṃ yád ā́sīt

sató bándhum ásati nír avindan hṛdí pratī́ṣyā kaváyo manīṣā́

kAmastadagre samavartatAdhi | manaso retaH prathamaM yadAsIt |sato bandhumasati

niravindanna | hRudi pratIShyA kavayo manIShA || 4 ||

kama= wish; as=is; ta=to you; agre=forward; samvart=cover(I have taken it as "bless"); at=much; adhi=upon; manas=people/mankind; reta=seed(here it means continuance of the race); prathama?=foremost; yad=that; asit=exist

Interpretations:

Griffith:

Thereafter rose Desire in the beginning,
 Desire, the primal seed and germ of Spirit.

Sages who searched with their heart's
thought discovered the existent's kinship in the non-existent.

Jamison & Brereton:
Then, in the beginning, from thought there evolved desire,
which existed as the primal semen.
Searching in their hearts through inspired thought,
poets found the connection of the existent in the non-existent.

Geldner:
über dieses kam am Anfang das Liebesverlangen,
 was des Denkens erster Same war.
 - Im Herzen forschend machten die Weisen durch
Nachdenken das Band des Seins im Nichtsein ausfindig.

A. A. Macdonell
Desire entered the One in the beginning:
It was the earliest seed, of thought the product.
The sages searching in their hearts with wisdom,
Found out the bond of being in non-being.

A. L. Basham
In the beginning desire descended on it -
that was the primal seed, born of the mind.
The sages who have searched their hearts with wisdom
know that which is, is kin to that which is not.

Vivekananda:
First desire rose, the primal seed of mind,
(The sages have seen all this in their
heartsSifting existence from non-existence.)
Its rays above, below and sideways spread.

Krishnananda:
In the beginning desire descended on it -
 that was the primal seed, born of the mind.
The sages who have searched their hearts with wisdom
 know that which is is kin to that which is not

Wilson, HH:
In the beginning there was desire,
which was the first seed of mind;
sages having meditated in their hearts have discovered by their wisdom,
the connexion of the existent with the non-existent.

Max Mueller:
Love overcame it in the beginning,
which was the seed springing from mind,poets
having searched in their heart found by wisdom,
the bond of what is in and what is not.

Wendy Doniger O'Flaherty
Desire came upon that one in the beginning;
 that was the first seed of mind.
Poets seeking in their heart with wisdom found
the bond of existence in non-existence.

Raimundo Panikkar
In the beginning Love arose,
which was primal germ cell of mind.The Seers,
searching in their hearts with wisdom,
discovered the connection of Being in Nonbeing

Rig-Veda 10.129.05

	Saṃhitā	Sāśa-Pāṭha	Parse
a.	*tiraścĭno vítato rašmír eṣām*	tiraścĭnaḥ = vítataḥ rašmíḥ eṣām	‿——— ‿‿— —‿ ——— (11)
b.	*adháḥ svid āsĭ3d upári svid āsī3t*	adháḥ svit āsīt = upári } svit āsīt	‿— ‿ ——— ‿‿— ‿ ——— (11)
c.	*retodhā́ āsan mahimā́na āsan*	retodhā́ḥ āsan = mahimā́naḥ āsan	———‿ ——— ‿‿—‿ ——— (11)
d.	*svadhā́ avástāt práyatiḥ parástāt*	svadhā́ avástāt = práyatiḥ } parástāt	‿‿ ‿——— ‿‿— ‿——— (11)

Aufrecht:
tiraścĭno vítato rašmír eṣām adháḥ svid āsĭ3d upári svid āsī3t
retodhā́ āsan mahimā́na āsan svadhā́ avástāt práyatiḥ parástāt

Pada-Pāṭha:
tiraścīnaḥ | vi-tataḥ | rašmiḥ | eṣām | adhaḥ | svit | āsī3t | upari | svit | āsī3t | retaḥ-dhāḥ | āsan | mahimānaḥ | āsan | svadhā | avastāt | pra-yatiḥ | parastāt

Van Nooten & Holland (2nd ed.):
tiraścĭno vítato rašmír eṣām adháḥ svid āsĭ3d upári svid āsī3t
retodhā́ āsan mahimā́na āsan svadhā́ avástāt práyatiḥ parástāt

tirashchIno vitato rashmireShAmadhaH | svidAsI duparisvidAsI |retodhA AsanmahimAn Asanna
| svadho avastAt prayatiH parastAt || 5 ||

tiras - across, apart; vitata - spreading, extending; rashmi - a string or cord, a beam or ray of light; and 'reSha' is 'to howl, yell'; adhas - there, in that (remote) place'; svid - whether, or; upari - upward; AsIt - it was'.My thoughts: 'tiras' is 'across, apart', 'vitata' is 'spreading, extending', 'rashmi' is 'a string or cord,a beam or ray of light' and 'reSha' is 'to howl, yell'. As the rays of 'kAma' spread in all directions,further creation happened by insemination, signifying the advent of duality.

Interpretations:

Griffith:
Transversely was their severing line extended:
what was above it then, and what below it?
There were begetters, there were mighty forces,
free action here and energy up yonder

Jamison & Brereton:
Their cord was stretched across: Did something exist below it?
 Did something exist above? There existed placers of semen and there existed greatnesses.
There was independent will below, offering above.

Geldner:
Quer hindurch ward ihre Richtschnur gespannt,
Gab es denn ein Unten, gab es denn ein Oben?
Es waren Besamer, es waren Ausdehnungskräfte da.
Unterhalb war der Trieb, oberhalb die Gewährung.

A. A. Macdonell
5. Their ray extended light across the darkness:
But was the One above or was it under?
Creative force was there, and fertile power:
Below was energy, above was impulse

A. L. Basham
And they have stretched their cord across the void,
and know what was above, and what below.
Seminal powers made fertile mighty forces.
Below was strength, and over it was impulse.

Vivekananda:
Creative then became the glory,
With self-sustaining principle below.

And Creative Energy above.

Krishnananda:
And they have stretched their cord across the void,
and know what was above, and what below.
Seminal powers made fertile mighty forces.
Below was strength, and over it was impulse.

Wilson, HH:
Their ray was stretched out,
 whether across, or below,
or above;(some) were
shedders of seed, (others) were mighty;
food was inferior, the eater was superior.

Max Mueller:
Their ray which was stretched across,
was it below or was it above?
There were seed bearers,there were powers,
self-power below, and will above.

Wendy Doniger O'Flaherty
Their cord was extended across.
Was there below? Was there above?
There were seed-placers; there were powers.
There was impulse beneath; there was giving-forth above.

Raimundo Panikkar
A crosswise line cut Being from Nonbeing.
What was described above it,what below?Bearers of seed there were and mighty forces,
thrust from below and forward move above.

Rig-Veda 10.129.06

	Saṃhitā	Sāśa-Pāṭha	Parse
a.	*kó addhā́ veda ká ihá prá vocat*	káḥ addhā́ veda = káḥ ihá } prá vocat	∪ —— —∪ ∪ ∪— ∪ —— (11)
b.	*kúta ā́jātā kúta iyáṃ vísṛṣṭiḥ*	kútaḥ ā́jātā = kútaḥ iyám vísṛṣṭiḥ	∪∪ —— ∪∪ ∪— ∪—— (12)
c.	*arvā́g devā́ asyá visárjanena*	arvā́k devā́ḥ = asyá visárjanena	—— —∪ —∪ ∪—∪—∪ (11)
d.	*áthā kó veda yáta ābabhū́va*	áthā+ káḥ veda = yátaḥ ābabhū́va	∪— — —∪ ∪∪ —∪—∪ (11)

Aufrecht:
kó addhā́ veda ká ihá prá vocat kúta ā́jātā kúta iyáṃ vísṛṣṭiḥ
arvā́g devā́ asyá visárjanenā́thā kó veda yáta ābabhū́va

Pada-Pāṭha:
kaḥ | addhā | veda | kaḥ | iha | pra | vocat | kutaḥ | ājātā | kutaḥ | iyam | vi-sṛṣṭiḥ | arvāk | devāḥ | asya | vi-sarjanena | atha | kaḥ | veda | yataḥ | ābabhūva

Van Nooten & Holland (2nd ed.):
kó addhā́ veda ká ihá prá vocat kúta ā́jātā kúta iyám vísṛṣṭiḥ
arvā̆=g devā̆=asyá visárjanen<a> <á>thā kó veda yáta ābabhū̆=va

sko addhA veda ka iha pravochat | kut AjAtA kut iyaM visRuShTiH |arvAgdevA asya
visarjanAya | athA ko veda yata AbabhUva || 6 ||

addhA - certainly, truly, manifestly; pravacha - declare, announce, expose; AjAta - born;visRuShTi - creation, production (secondary creation in Puranas); arvAk - behind in time or space; devaH - gods, the Devas; visarjana - creating (RV), sending forth, dismissal;

Interpretations:

Griffith:
Who verily knows and who can here declare it,
whence it was born and whence comes this creation?

TheGods are later than this world's production.
Who knows then whence it first came into being?

Jamison & Brereton:
Who really knows? Who shall here proclaim it?
--from where was it born, from where this creation?
 The gods are on this side of the creation of this (world)
So then who does know from where it came to be?

Geldner:
Wer weiss es gewiss, wer kann es hier verkünden,
woher sie entstanden, woher diese Schöpfung kam?
 Die Götter kamen erst nachher durch die Schöpfung dieser Welt.
 Wer weiss es dann, woraus sie sich entwickelt hat?

A. A. Macdonell
6. Who knows for certain? Who shall here declare it?
Whence was it born, and whence came this creation?
The gods were born after this world's creation:
Then who can know from whence it has arisen?

A. L. Basham
But, after all, who knows, and who can say
whence it all came, and how creation happened?
The gods themselves are later than creation,
so who knows truly whence it has arisen?

Vivekananda:
Who knew the way? Who there declaredWhence this arose? Projection
whence?For after this projection came the gods.
Who therefore knew indeed, came out this
whence?

Krishnananda:
But, after all, who knows, and who can say Whence it all came,
and how creation happened?
the gods themselves are later than creation,
so who knows truly whence it has arisen?

Wilson, HH:
Who really knows?
 Who in this world may declare it!whence was this creation,
whence was it engendered?
The gods (were) subsequent to the (world's) creation;so who knows whence it arose?

Max Mueller:
Who then knows, who has declared it here,
 from whence was born this Creation?
The gods came later than this creation,
who then knows whence it arose?

Wendy Doniger O'Flaherty
Who really knows? Who will here proclaim it?
Whence was it produced? Whence is this creation?
The gods came afterwards, with the creation of this universe.
Who then knows whence it has arisen?

Raimundo Panikkar
Who really knows? Who can presume to tell it?
Whence was it born? Whence
issued this creation?Even the Gods came after its emergence.
Then who can tell from whence it came to be?

Rig-Veda 10.129.07

	Saṃhitā	Sāśa-Pāṭha	Parse

a. *iyáṃ vísṛṣṭir yáta ābabhū́va*   iyám vísṛṣṭiḥ = yátaḥ ābabhū́va   ◡— ◡—— ◡◡ —◡—◡   (11)

b. *yádi vā dadhé yádi vā ná*   yádi vā dadhé-_ yádi vā ná   ◡◡ — ◡— ◡◡ — ◡   (9)

c. *yó asyā́dhyakṣaḥ paramé víoman*   yáḥ asya ádhyakṣaḥ = paramé?_ } vyòman   ◡ ——— — ◡◡— ◡——   (11)

d. *só aṅgá veda yádi vā ná véda*   sáḥ aṅgá veda = yádi vā } ná véda   ◡ —◡ —◡ ◡◡ — ◡ —◡   (11)

Aufrecht:
iyáṃ vísṛṣṭir yáta ābabhū́va yádi vā dadhé yádi vā ná
yó asyā́dhyakṣaḥ paramé vyo |man só aṅgá veda yádi vā ná véda

Pada-Pāṭha:
iyam | vi-sṛṣṭiḥ | yataḥ | ābabhūva | yadi | vā | dadhe | yadi | vā | na | yaḥ | asya | adhi-akṣaḥ | parame | vi-oman | saḥ | aṅga | veda | yadi | vā |
na | veda

Van Nooten & Holland (2nd ed.):
iyáṃ vísṛṣṭir yáta ābabhū́va yádi vā dadhé yádi vā ná
yó asyā́=dhyakṣaḥ paramé v<í>oman só aṅgá veda yádi vā ná véda

iyaM visRuShTiryata AbabhUva | yadi vA dadhe yadi vA na |yo asyAdhyakShaH parame
vyomann | so aMga veda yadi vA na veda || 7 ||

dadha - preserve, maintain, uphold; adhyakSha - exercising supervision, superintendent; vyoman - space, sky, ether, heaven; aMga/anga -
well, indeed! veda - knows

Interpretations:

Griffith:
He, the first origin of this creation,
whether he formed it all or did not form it,

Whose eye controls this world in highest heaven,
he verily knows it, or perhaps he knows not.

Jamison & Brereton:
This creation--from where it came to be,
if it was produced or if not-- he who is the overseer of this
(world) in the furthest heaven, he surely knows.
Or if he does not know ...?

Geldner:
Woraus diese Schöpfung sich entwickelt hat,
ob er sie gemacht hat oder nicht - der der Aufseher dieser
Welt im höchsten Himmel ist, der allein weiss es,
es sei denn, dass auch er es nicht weiss.

A. A. Macdonell
7. None knoweth whence creation has arisen;
And whether he has or has not produced it;
He who surveys it in the highest heaven,
He only knows, or haply he may know not.

A. L. Basham
Whence all creation had its origin,
he, whether he fashioned it or whether he did not,
he, who surveys it all from highest heaven,
he knows - or maybe even he does not know.

Vivekananda:
This projection whence arose,
Whether held or whether not,He the ruler in the
supreme sky, of this He, O Sharman! knows,
or knows not He perchance!

Krishnananda:
Whence all creation had its origin, he,
whether he fashioned it or whether he did
not,he, who surveys it all from highest heaven,
he knows - or maybe even he does not know.

Wilson, HH:
He from whom this creation arose,
he may uphold it, or he may not (no one else
can); he who is superintendent in the highest heaven,
 he assuredly knows, or if he knows not (no one else does).

Max Mueller:
He from whom this creation arose,
whether he made it or did not make it, the
highest seer in the highest heaven,
he forsooth knows, or does even he not know?

Wendy Doniger O'Flaherty
Whence this creation has arisen - perhaps it formed itself,
or perhaps it did not - the one who looks down on it,
 in the highest heaven,
only he knows - or perhaps he does not know.

Raimundo Panikkar
That out of which creation has arisen,
whether it held it firm or it did not,He
who surveys it in the highest heaven,
He surely knows - or maybe He does not!